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## ZION'S HERALD.

BOSTON, WEDNESDAY, MAY 11, 1836.

## THE BOSTON RECORDER.

This paper has taken notice of the communication in our last, from a "Vermont Methodist."—It should be understood that we do not deny the existence of a few such societies as brother Tracy condemns—but we do doubt their being so extensive as he intimates in the following:—

It is, a wide-spread, manifest partiality of Methodists for Universalists; an extensive willingness to make a common cause with them, and unite with them in measures adapted to promote the prosperity of both.

He has mentioned but a small number of such associations—and respecting some of those, our correspondents have proved him to have been mistaken.

If the following is a specimen of the authority upon which he bases his statements, the mouth of his credulity must extend from ear to ear:—

He believes, [i. e., the correspondent of Zion's Herald] and thinks he has had good means of knowing, that the Universalists have no part in the house in Tunbridge; and presumes that the "Union Society" in Fairlee, "was never before heard of within 50 miles of that place." We heard of it within less than that distance, from a good witness, who heard of it in that town.

"Mrs. Busby, did you know that Mrs. Fuddler had been seen drunk in the street?" inquires Mrs. Tattler.

"La me, no—not I. 'Taint true, is it?"

"Oh, no doubt 'tall on't. I heard it from old Goody Gaffer, who heard it from Mrs. Fibleton who lives next street, who was told it by her darter, who heard that Miss Limbertongue guessed that Mrs. Fuddler appeared somewhat intoxicated. It must be true, coming so direct."

We do not precisely like the following:—

"A Vermont Methodist," who dates from "Windsor County, Vt.," in the Herald of last week, says: "To some of the specifications of this charge, I, in behalf of the Methodists, shall plead 'not guilty,' and to others, as also to the charge of those denominations uniting in the election of officers, I shall attempt a justification."

Notice—he will justify the introduction of sectarianism into politics.

Would it not have been more honorable, if brother Tracy had published our correspondent's reasons for thinking that in some instances those denominations are justified in uniting to elect town officers? We do not believe that Methodists, as such, should unite with any sect to carry an election at the polls. Wherever it has been done—in Vermont or elsewhere—it deserves censure. Still the apology of our correspondent, that this union was the result of the proscription of brother Tracy's own denomination, should have been fairly presented to his readers, and allowed to have its proper weight. But why did the editor of the Recorder totally neglect to inform his readers of the fact communicated in the same number of the Herald, by Rev. M. Newhall, a highly respectable member of the New Hampshire Conference? Has he less regard for the purity of the Orthodox churches, than of Methodism?

It is with no pleasure that we thus carry the war into our opponent's camp. To the evangelical Congregationalists in this section we have peculiar attachments. Among them we learned the principles of religion—among them we obtained the precious pearl of forgiveness—by them we were guided in the balmy days of our youthful feeling, and religious ecstasies, aside from snares and pitfalls. May the blessing of Heaven rest upon them. May they increase in godliness, efficiency, and moral power.

## JUNIOR PREACHERS' SOCIETY.

Is the immediate abolition of Slavery, as it exists in the United States, a proper subject for the action of the Church, in her ecclesiastical capacity?

The discussion commenced by some remarks from the chair. The President hoped the sentiment expressed in the prayer just offered, would be remembered, that the subject might be treated with seriousness and candor. He trusted none would express any other than their honest convictions upon the subject. He thought it desirable to have an explanation of some of the terms of the question—"action," "ecclesiastical capacity," &c.

Mr. Stevens, chairman of the committee who framed the question, gave an explanation.

Mr. Hamilton wished to have it understood that it was not whether abolitionism was right or wrong; but whether the Church, as such, should act upon the subject.

Mr. Allen of Malden thought the Church had a right to act upon the subject. It would appear from this consideration, every member has this right, and if they have this right in an individual capacity, why not in a church capacity? It is an admitted evil, and the Church should act upon this as well as upon other evils. They pray for the slaves, and any other action which should be consistent with Christianity, he thought to be right.

Mr. Porter of Greenfield said he had no language to express the interest he felt upon this question. Its decision would have a bearing upon the physical, moral and intellectual happiness of millions. Our hearts should be uplifted to God, that this influence may be of a happy character. He felt bound by conviction, and sympathy, and religion, to take the affirmative. He assumed this ground: Slavery is a moral evil—a sin—sin against God and man. If this can be maintained, the affirmative is sustained, for every Christian should give his voice against sin. Our Declaration of Independence, so often quoted, says, "We hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." Does slavery admit this? No; it wrests from them the word of God—robs them of the fruits of their own labor—denies them the common blessings of Providence and grace. Is it pretended that it is not sin to take away these gifts of God? If not, it does not exist under heaven. And is it not the duty of all ecclesiastical bodies to oppose this sin? We weep over sinners and resolve upon measures to save them, and shall we pass by the slave in the dust, degraded to the most abject and dreadful bondage?

Mr. Othman had a few considerations which he felt it his duty to bring forward as an answer to the argument that slavery is a fit subject for the action of the Church, in her ecclesiastical capacity. Suppose slavery be a sin, that does not touch the point. There may be sins which do not stand alone, and to touch them is to touch the organization of society—the political constitution of the country. Imprisonment for debt is an instance. Is this a fit subject for churches in their ecclesiastical capacity? The rule for members is not a rule for churches. What is right in one case, may be sacrilegious in the other. Slavery is a political question, and therefore is not a fit subject for such action. It can be fit only for legislative assemblies. It would make churches political parties, and then farewell to the prosperity of pure religion.

Mr. Tracy believed it was conceded to be an evil; but the evil, it is just stated, is so amalgamated with politics, that it is not a fit subject for the action of the Church. Now these statements are founded upon some principle, and that principle is a good or a bad one. Does the fact that an evil is connected with the political constitution, affect the right of the Church? Then slavery would have been a fit subject for her action, but for such connection. If this be the case, we have only to make sin a political subject, and the Church has no right to meddle with it. When France put down the Bible by law, and abolished the Sabbath, the churches of Paris lost their right to preach the gospel of the cross, to pass resolutions, or to adopt any other means to bring about a

different state of things. (A doubt was expressed here that any law had been passed to this effect, when Mr. T. read it from a pamphlet.) He proceeded by inquiring if this were the principle, that a greater evil must result from such meddling? This remains to be proved, and we challenge the proof. The consequence cannot be made the foundation of an argument; for there is no analogous case—no slaves like American slaves. But as history goes, it is against this principle. The principles of the Church are the principles of philanthropy, and if her members have a right to act as individuals, why not in her ecclesiastical capacity? There is a loud call for her action. The voice of God calls on her, the voices of two millions of slaves call on her, our country calls on her to do her duty in reference to this sin!

Mr. Hamilton wished to remind them of the question. The greatness or smallness of the evil has nothing to do with it. He thought it were sophistry to argue that the Church has the right to act on the subject because individuals have that right. He opposed the affirmative, not simply because the evil was blended with politics, but because it was only political, others are questions which are moral and not political, and the latter class, and not the former, has the right to interfere with the laws. Go to the ballot boxes, if you wish to change the laws, but do not drag the Church into the vortex of confusion and strife. As soon as a moral question becomes political, the Church has nothing to do with it. This is the foundation of my argument. If the Church acts on such a subject, she becomes a political body. If we must submit to the powers that be, we have no right to array the Church against the government and laws.—A word upon the Scripture argument. "My kingdom," says Christ, "is not of this world." What does he mean? That his church should be kept separate from the state. Farther, there is proof that slavery did exist in the days of the apostles; and if the church did not see fit to act upon it, it is proof in the negative. Or did they need the advice of modern apostles, to set them right upon the subject? He thought the case of the General Assembly of France was not analogous. Though there might have been something in the form of a law, he thought it could not be binding—probably it had no penalty. But he would hold to the principle that the Church, as such, has nothing to do with political institutions. There is danger of division. There are facts which might be named, to show this; but as they are of an unsuitable character to be mentioned here, I will waive them.—If I have a political and moral right to correct those evils, that is enough. He saw but one advantage to be gained by discussing such subjects, even if the decision should be in the affirmative. That decision would go out to the world as the act of the whole body, although it might be by a single vote in the majority. It would give the influence of the whole to a cause which many of them did not approve, and that he thought unjust.

Mr. Tracy said this question was admitted to be a moral and political question; and as a moral question we have a right to meddle with it. The worship of the heathen gods was enjoined by law, and the Church opposed it. The argument brought forward from Scripture, does not prove that the Church had not the right to interfere with slavery.

Mr. Gile made a remark on the opinion that the Church have no right to act on the question, if they must act against the government. He wished to know what would be right for the Church, in a case which he had thought of. Government may make laws which are against the laws of God. It might forbid marriage. Must the Church in this case obey the law of God or of man?

Mr. Coggeshall expressed much surprise at the stand which some of his brethren had taken on the subject. These gentlemen, said he, belong to a Church which has already forbidden the sin of slavery. They have grown wiser than their fathers, for they supposed slavery was a matter for their action. They directed memorials to be presented to government for its abolition. He also reminded them that there had been some action of the Church with reference to colonization. If the apostles had acted upon the principles of these gentlemen, we should never have had the gospel. The apostles and reformers were persecuted according to law. Our ecclesiastical bodies act against the traffic and use of ardent spirit, although it is according to the laws of the land. He believed if the Methodist, Baptist, Presbyterian and other evangelical churches should act in their ecclesiastical capacity, they might annihilate slavery; and if they refuse, they are accountable for its existence.

Mr. Stevens said he felt peculiarly interested in the discussion, on account of the effect it might produce upon our moral feelings. He hoped it would be of the most evangelical character. He thought some of the best men in the country had taken the middle ground. It is so natural for men, when pushed from one extreme, to run into the other, we have need of great caution. Each party has gone to the extremity. He had endeavored to guard against it. The sympathy felt upon the subject, and the political interest connected with it, were such, he had found it necessary to exercise much discretion, lest he should launch into the popular current, and have occasion to repent of it when it was too late. He hoped he had not given a breath against the slave. He viewed the evil to be one of enormous magnitude. He could not go into his closet and lift up his hands in prayer for his brother in bonds, and think that this nation has put upon his neck the yoke of unrighteous oppression, without tears. But he was for the negative, and this for the good of the slave.—Mr. Stevens here made some remarks upon questions of a political and moral kind, which were unable to follow, on account of the rapidity of his utterance. He thought the case brought forward were not parallel to the one in question. In the case of marriage, if a person marries against the law of the land, he does it in an individual and not a church capacity. The question is this, Shall the powers that be in the church act against the powers that be in the state? He knew of nothing of the kind in the primitive church, or during the Reformation. He did not believe it was criminal in every case for a church to tolerate that which was sin in the sight of God. He alluded to the little band of Christians in Paris, and in China, and wished to know if they were bound to rise against the maladministration of the governments of these countries. No. The whole civil policy may be wrought with evil from beginning to end, and yet it may not be proper, not righteous, to oppose it. Let those churches which can annihilate slavery, do it at the polls!

Mr. Cummings thought the Church had a right to act on the subject. The laws of God were given before the laws of man! They were given to the church, and all men and bodies of men should obey them. And if they have the right, what is the kind of action which they should put forth? It is to annihilate sin and build up the cause of God in the world. Slavery is sin; shall any body take away the right in this case? Have we not a right to contend for our rights, if they have been taken away from us?

Mr. Gile wished to have it understood that as abolitionists were not contending for the right of the Church to institute laws against the laws of the land. The action contemplated is not of this kind, which is to act in reference to the evil as these laws already allowed.

Mr. Porter repeated the question. The action, he thought, was not a legislative process. It was such action as was had upon other subjects. If it was right to appoint a prayer meeting on a particular day, throughout the land, it was right to act. It is right to pass resolutions that slavery is a sin against humanity and against God. If so, have they not the right to publish their views to the world? I say they have. If it is wrong, it is politically wrong or morally wrong. Is there any law of the land which prohibits such action? What moral law does such action violate? No one will assert there is such a law. Then is such action right? It is said we have not the right as a church, though we have it as individuals. How is this? Act alone! I cannot understand this philosophy. If it is right for a few, it is right for the whole body. It is said there has been no instance of such action in the Church. I cannot refer to the chapter and verse, nor is it necessary. I think I need not hesitate to assert, such action has taken place. We will come down to our own day. Our Calvinist and Methodist brethren acted on the subject of the mails going on the Sabbath. You know when we were taxed to support settled ministers of the parish, we crowded to the legislatures with petitions, and speeches, and appeals, till the dreadful law was abolished. But what are thirty days in July, the loss of a cow, or some other of the conveniences of life, contrasted with the miseries of slavery? Look at our brethren in England, during the struggle for the abolition of slavery in her colonies. Men and women thronged the Parliament with petitions, till there was no room for them on the table or under the table, and now they are rejoicing in the fruit of their labors. To whom should the world look for light upon such a subject, if not to the Church? Let us take the negative for a moment, and try the case alluded to. The man is married against the law, and must be put out of the church. Who is to do it—the priest, the deacon, or the church? The church, of course. But this is acting against the law in a church capacity. The negative will not do. But we are to go to the polls. The polls!—Why, they would tell us to pray about it, preach about it, and write about it; but don't bring it to the polls!

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Poets ever sang of thee;  
Thou art present here, yet I  
Nought of May, the charmer, see.

All thy skies are clouded o'er;  
Either east winds coldly blow,  
Or comes down the feathery snow,  
Lingering yet, of Winter's snow.

I have looked to see the bright  
Sunsets of thy mellow day;  
But was glad, by accident,  
Sitting, to forget 'twas May.

I went forth upon thy first  
Breezy breezes to inhale;  
But 'twas raw as Christmas just;  
Lips and cheeks were blue and pale.

Yesterday I strolled to make  
Bouquets as I used to do;  
But I got an ague shake,  
And a spell of coughing too.

If cold weather, now thy mate,  
Takes a hint and will retire,  
By July, I calculate,  
We may do without a fire.

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Wanted.—A few spruce young Dandies to stand at the Meeting-house Sunday, at the assembling of the congregation, for the devout purpose of staring Ladies out of countenance. No other qualification than a share of impudence is requisite for this employment. If, however, to this should be added a complete destitution of propriety or a talent for making polite remarks upon each lady as she passes—or even a capability of exciting a laugh among his comrades at her expense—the applicant will be considered as most eminently qualified for his station.

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Or comes down the feathery snow,  
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I have looked to see the bright  
Sunsets of thy mellow day;  
But was glad, by accident,  
Sitting, to forget 'twas May.

I went forth upon thy first  
Breezy breezes to inhale;  
But 'twas raw as Christmas just;  
Lips and cheeks were blue and pale.

Yesterday I strolled to make  
Bouquets as I used to do;  
But I got an ague shake,  
And a spell of coughing too.

If cold weather, now thy mate,  
Takes a hint and will retire,  
By July, I calculate,  
We may do without a fire.

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Should the next Sunday be a fair day, persons desirous of engaging in this business will please take their stand at the ringing of the second BELL, for the purpose of giving a specimen of their powers.

## ZION'S HERALD.

BOSTON, WEDNESDAY, MAY 11, 1836.

different state of things. (A doubt was expressed here that any law had been passed to this effect, when Mr. T. read it from a pamphlet.) He proceeded by inquiring if this were the principle, that a greater evil must result from such meddling? This remains to be proved, and we challenge the proof. The consequence cannot be made the foundation of an argument; for there is no analogous case—no slaves like American slaves. But as history goes, it is against this principle. The principles of the Church are the principles of philanthropy, and if her members have a right to act as individuals, why not in her ecclesiastical capacity? There is a loud call for her action. The voice of God calls on her, the voices of two millions of slaves call on her, our country calls on her to do her duty in reference to this sin!

Mr. Hamilton wished to remind them of the question. The greatness or smallness of the evil has nothing to do with it. He thought it were sophistry to argue that the Church has the right to act on the subject because individuals have that right. He opposed the affirmative, not simply because the evil was blended with politics, but because it was only political, others are questions which are moral and not political, and the latter class, and not the former, has the right to interfere with the laws. Go to the ballot boxes, if you wish to change the laws, but do not drag the Church into the vortex of confusion and strife. As soon as a moral question becomes political, the Church has nothing to do with it. This is the foundation of my argument. If the Church acts on such a subject, she becomes a political body. If we must submit to the powers that be, we have no right to array the Church against the government and laws.—A word upon the Scripture argument. "My kingdom," says Christ, "is not of this world." What does he mean? That his church should be kept separate from the state. Farther, there is proof that slavery did exist in the days of the apostles; and if the church did not see fit to act upon it, it is proof in the negative. Or did they need the advice of modern apostles, to set them right upon the subject? He thought the case of the General Assembly of France was not analogous. Though there might have been something in the form of a law, he thought it could not be binding—probably it had no penalty. But he would hold to the principle that the Church, as such, has nothing to do with political institutions. There is danger of division. There are facts which might be named, to show this; but as they are of an unsuitable character to be mentioned here, I will waive them.—If I have a political and moral right to correct those evils, that is enough. He saw but one advantage to be gained by discussing such subjects, even if the decision should be in the affirmative. That decision would go out to the world as the act of the whole body, although it might be by a single vote in the majority. It would give the influence of the whole to a cause which many of them did not approve, and that he thought unjust.

Mr. Tracy said this question was admitted to be a moral and political question; and as a moral question we have a right to meddle with it. The worship of the heathen gods was enjoined by law, and the Church opposed it. The argument brought forward from Scripture, does not prove that the Church had not the right to interfere with slavery.

Mr. Gile made a remark on the opinion that the Church have no right to act on the question, if they must act against the government. He wished to know what would be right for the Church, in a case which he had thought of. Government may make laws which are against the laws of God. It might forbid marriage. Must the Church in this case obey the law of God or of man?

Mr. Coggeshall expressed much surprise at the stand which some of his brethren had taken on the subject. These gentlemen, said he, belong to a Church which has already forbidden the sin of slavery. They have grown wiser than their fathers, for they supposed slavery was a matter for their action. They directed memorials to be presented to government for its abolition. He also reminded them that there had been some action of the Church with reference to colonization. If the apostles had acted upon the principles of these gentlemen, we should never have had the gospel. The apostles and reformers were persecuted according to law. Our ecclesiastical bodies act against the traffic and use of ardent spirit, although it is according to the laws of the land. He believed if the Methodist, Baptist, Presbyterian and other evangelical churches should act in their ecclesiastical capacity, they might annihilate slavery; and if they refuse, they are accountable for its existence.

Mr. Stevens said he felt peculiarly interested in the discussion, on account of the effect it might produce upon our moral feelings. He hoped it would be of the most evangelical character. He thought some of the best men in the country had taken the middle ground. It is so natural for







## Poetry.

## THE DISTANT HOME.

Once on a summer's cloudless eve,  
I stood on Snafeld's island steep—  
The light which dying sunbeams leave,  
Was fading from the western deep;  
The mountains of my native land  
Rose dimly o'er the distant sea,  
Whose waters press'd the golden strand  
In sunset's blue tranquillity.

No sound was on the breezeless height,  
Save the glad voice of infant rills  
Which wander'd in the waning light,  
Rejoicing down the pleasant hills;  
Though faint and far the daylight burn'd,  
And gray mists chill'd the desert air,  
To western skies I fondly turn'd—  
My homeward gaze still rested there.

And thus, methought, the child of faith,  
When joys depart and hopes decline,  
Sees, rising o'er the gulf of death,  
Unfading kingdoms brightly shine—  
The cloud which veils the surging wave—  
The blast which raised the breaker's foam,  
Pass off and show beyond the grave,  
The glories of his radiant home.

## TO A LITTLE GIRL.

Thou art happy, little sister,  
And sweet smiles around thee play;  
And thou dost not know the evils  
That beset an earthly way;  
And thou little dream'st that tears will come  
To dim thy soft blue eyes;  
Or that clouds and storms will hurry o'er  
Thy brilliant morning sky.

But it must be so, sweet sister;  
Thou wilt taste the cup of woe;  
And should years be granted thee on earth,  
Full oft thy tears will flow;  
And life will be a bitterness,  
And pleasure but a name,  
And thou wilt long, perchance, for death  
Another child to claim.

Yes, it must be so, sweet sister;  
Life is but a tedious day;  
And joy a transient sunbeam lent  
To light us on the way;  
And hope will fade too quickly,  
As the golden hues of even,  
And that thou lovest be snatched away  
Almost as soon as given.

I gaze upon thee, sister,  
In thy rosy childhood now;  
No sorrow on thy little face,  
No cloud upon thy brow;  
And weep to think that thou must be,  
Through all thy future years,  
Subject to sorrow, wrath and sin,  
To agony and tears.

And yet—and yet, sweet sister,  
When this weary life is o'er;  
There's a land of joy beyond it,  
Where the pure in heart may soar;  
And to that realm of peace and love,  
Be thy young spirit given,  
Then rise at last from sorrow here  
To endless bliss in heaven.

## Biographical.

## FOR ZION'S HERALD.

Died in Providence, Feb. 25, 1836, Mr. MOSES G. CADY, son of David and Catherine Cady, aged 22. He was the son of pious parents, to whose instruction he had attended from his youth up, and such was his exemplary conduct, that it could only be said, "Yet lacked thou one thing;" for which he did not fully seek, until his last illness, when his distress of mind became very great. His prayer was ardent and unceasing. He called for his aged father to pray for him, and we believe that united supplication was not offered in vain. The day previous to his death, the Lord imparted peace to his troubled soul. From this time until he expired, his mind was calm, his evidence clear and satisfactory. SIMON SLEEP.

Providence, April 28.

## Miscellaneous.

## MR. WHITEFIELD.

When Mr. Whitefield was last in America, William Tennent paid him a visit as he was passing through New Jersey; and one day dined with other ministers at a gentleman's house. After dinner, Mr. Whitefield adverted to the difficulties attending the gospel ministry—said that he was weary with the burdens of the day—declared the great consolation that in a short time his work would be done, when he should depart and be with Christ. He then appealed to the ministers, if it was not their great comfort that they should go to rest. They generally assented, except Mr. Tennent, who sat next to Mr. Whitefield in silence, and by his countenance discovered but little pleasure in the conversation; on which, Mr. Whitefield, tapping him on the knee, said, "Well, brother Tennent, you are the oldest man among us—do you not rejoice to think that your time is near at hand, when you will be called home?"

Mr. T. bluntly replied, "I have no wish about it."

Mr. W. pressed him again.

Mr. T. again answered, "No, sir, it is no pleasure to me at all, and if you knew your duty, it would be none to you. I have nothing to do with death—my business is to live as long as I can, as well as I can, and to serve my Master as faithfully as I can, until he shall think proper to call me home."

Mr. W. still urged for an explicit answer to his question, in case the time were left to his own choice.

Mr. T. replied, "I have no choice about it; I am God's servant, and have engaged to do his business as long as he pleases to continue me here. But now, brother, let me ask you a question—what do you think I would say, if I was to send my man into the field to plough, and if at noon I should go to the field, and find him lounging under a tree, and complaining, Master, the sun is very hot, and the ploughing hard, and I am overdone with the heat and burden of the day; do, master, let me return home, and be discharged from this hard service? What would I say? Why, that he was a lazy fellow, that was his business to do the work that I had appointed him, until I should think fit to call him home."

The pleasant manner in which the reproof was administered, rather increased the social harmony of the company, who became satisfied that it was

very possible to err, even in desiring with undue earnestness to depart and be with Christ, which is itself far better than to remain in this imperfect state; and that it is the duty of the Christian in this respect to say, "All the days of my appointed time, will I wait till my change come."

## RELIGION IN WASHINGTON.

Perhaps there is no place where Sunday disturbs so imperceptibly the even tenor of week-day customs and feelings. There is no holiness given to the time—or growing out of it. There is no peculiar solemnity or silence prevalent, as in the towns of New England. There is nothing like religion or prayer in the atmosphere. Still, I believe, the bells ring—and the church doors are flung open. People put on their better dresses, and there is some gathering to the meeting-house. Even the capitol is let for services—but then they are more of a show than a sacred thing with a majority there—and as for the prayer and Bible reading that goes up from the great houses, or is bowed to in their parlors, I would give but little for it upon an average. Amusements, on Sunday, seem to be the religion of the children—especially of the blacks. You may walk the Avenue from the Capitol to the White Palace, upon that day, and you will find yourself compelled to thread your way through many a party at marbles, and many a party of noisy and cursing boys. No care seems to be taken of them, and the lessons which they gather from too many of their elders, in the way of gambling, if all things are true, will have no tendency to make them what they ought to be. The truth is, General Government and morality are two things that have no particular sympathy, under any sky. I would not be particularly severe upon our own country—but I would not on the other hand, believe in any peculiar purity which the character of its institutions imparts to the public sentiment or public manners. We are wicked enough, in all conscience; and if we disguise the sin a little more than other nations, I have no idea that we shall arrive at any better issue, or that we deserve any better description. We ought to be more aware of this all over the land. We have a suspicion, quite general among us, amounting almost to a faith—that we are a peculiar religious people. There never was a greater mistake. We are only doctrinal. We excel in that—but we are no more pious than any other population with equal Christian advantages.—*Am. Traveller.*

## INTERESTING STORY.

An old chiffonnier, (or rag picker,) died in Paris in a state of the most abject poverty. His only relation was a niece, who lived as a servant with a green grocer. The girl always assisted her uncle as far as her slender means would permit. When she heard of his death, which took place suddenly, she was on the point of marriage with a journeyman baker, to whom she had been long attached. The nuptial day was fixed, but Suzette had not yet bought her wedding clothes. She hastened to tell her lover that her marriage must be deferred, as she wanted the price of her bridal finery, to lay her uncle decently in the grave. Her mistress ridiculed the idea, and exhorted her to leave the old man to be buried by charity. Suzette refused. The consequence was a quarrel, in which the young woman lost at once her place and her lover, who sided with her mistress. She hastened to the miserable garret where her uncle had expired, and by the sacrifice not only of her wedding attire, but nearly all the rest of her wardrobe, she had the old man decently interred. Her pious task fulfilled, she sat alone in her uncle's room weeping bitterly, when the master of her faithless lover, a young, good looking man, entered.

"So, my good Suzette, I find you have lost your place?" cried he, "I am come to offer you one for life—will you marry me?"

"I, sir? you are joking."

"No, faith, I want a wife, and I'm sure I can't find a better."

"But every body will laugh at you for marrying a poor girl like me."

"Oh! if that is your only objection we shall soon get over it; come, come along, my mother is prepared to receive you."

Suzette hesitated no longer; but she wished to take with her a memorial of her deceased uncle; it was a cat he had had for many years. The old man was so fond of the animal, that he was determined that even death should not separate them; for he had her stuffed and placed on the tester of his bed. As Suzette took down puss she uttered an exclamation of surprise at finding her so heavy. The lover hastened to open the animal, when out fell a shower of gold. There were a thousand louis concealed in the body of the cat, and this sum, which the old miser had starved himself to amass, became the just reward of the worthy girl and her disinterested lover.

## VICTIM OF SEDUCTION.

While performing a duty that statelily calls me to the abodes of vice and wretchedness, my soul has often been cast down within me, in view of the degraded condition of the many victims of licentiousness and crime, which have come under my observation. Although the majority of them are of the lower class of society, illiterate, the offspring of intemperate parents, hardened in their iniquity, and apparently past redemption, yet I have been surprised at the great number who appear to have known the comforts of ease and plenty in days of innocence; who have minds liberally stored with useful knowledge; children of the wealthy and respectable, evidently desirous of returning to their "father's house." Among the many of this class who have come under my observation, is a girl fourteen years of age, and still beautiful and accomplished. I found her the inmate of a securely respectable family of colored people, and feeling the more curiosity on this account, obtained an interview with her, and elicited these facts relative to her history.

Her name is Elizabeth. Her parents reside in Seoharrie county, fourteen miles from this city. She came here at the earnest solicitation of a sick friend of her mother, to remain until she recovered. But this friend was a secret enemy—a vile unprincipled wretch; Elizabeth, a gay, unsuspecting girl, was but too easily ensnared by this syren. An acquaintance with profligate young men, who visited her friend's dwelling, was formed without a knowledge of their character, and without a suspicion of danger. She found herself the victim of seduction. Her chastity gone, she looked upon herself as a loathsome wretch, fit only for the society of similar characters. Her deceiver, and her treacherous friends,

exulting in the accomplishment of their diabolical scheme, plunged her still deeper into the gulph of prostitution, and in less than a year she was deserted and forlorn! Her parents excluded her from the home of her childhood. "And what, Sir," exclaimed she, "can I do? The company with which I was wont to associate, even should my parents receive me, would evade my presence, as vile loathsome thing, unworthy of an existence. From my soul I am sick of this life, and though unimpaired to toil, I would, sir, willingly, cheerfully, gratefully pursue any thing, to obtain a decent, honest livelihood. But who would take such a wretch as I into their family? Oh, sir! death appears to be the only friend welcome to me, and I care not how soon it arrives."

You can imagine the feelings of agony which her recital caused in my own breast. I involuntarily exclaimed, who will rise as a deliverer?—From whence shall help come? There was no asylum to which I could recommend her, and I had no house of my own to which I could welcome her. I was compelled, therefore, with a heavy heart, to leave her to drink deeper of that cup of death which she seemed so desirous to cast from her.—*N. Y. paper.*

## SOMNAMBULISM.

A French provincial paper (*Echo de la Frontiere*) relates a remarkable instance of this wonderful phenomenon, which has recently occurred, in the case of a young girl sick with scarlet fever. She was about 12 years old, of a gentle and rather grave disposition. One evening, when the eruption was at its height, while her parents, her elder sister, brother, and her physician, were in her room there being a perfect silence, she was seen to rise up to a sitting posture, in her bed, and with her face upturned and glowing with a fervid and beautiful devotion, she sang, with a sweetness and expression stated to have been inimitable, and apparently superhuman, a hymn or invocation to the Supreme Being. Both the music and words were her own improvisation, and are described as most exquisitely sweet and solemn, at the same time that they were perfect in their musical and poetical construction. The sentiments were of the most lofty and impressive tone, the reference to her parents, then in affliction for her sickness, being peculiarly beautiful. What rendered this strange performance most remarkable was that she had not the slightest knowledge of either music, or the rule of poetical construction, which in French poetry are of a very artificial character. The ears of her hearers could not detect a single false measure of imperfect cadence. Astonishment kept all silent, till she had concluded; when, on being spoken to, she awoke, wholly unconscious of what she had been doing in her dream, and retaining not the slightest recollection of the air or words, which she had so touchingly improvised. The physician drew up on the spot a statement of the facts, which being attested by himself and the other witnesses present, places their authenticity beyond question.

## THE GRAVE OF THE TWINS.

## BY MISS J. H. KINNEY.

One winding sheet enveloped them,  
One sunny grave was theirs;  
One soft, green plat of silken grass  
Received their mother's tears;  
And lightly did the night-winds breathe  
Their resting place above,  
As if it feared to wake them from  
Their sweet repose of love.

The rains came down, and forth there sprang,  
One bright and early Spring,  
Two rose-buds—on one slender stalk,  
And closely did they cling;  
Yet never did they blossom there,  
But all untimely shed  
Their young leaves on that holy grave,  
Meek emblems of the dead!

## CURING THE AGUE.

We are told the following anecdote of Boerhaave's practice. The physician who believes the mind and matter act in union, will remember how that truly celebrated great man, on a certain occasion, cured the ague. That complaint was very prevalent in his neighborhood, and he had treated it with indifferent success; when his noble conceptions of the united agency of mind and matter suggested the following treatment.

He desired about a dozen patients, whose fit of the ague came on about the hour of the meridian, to come to him at ten o'clock. They were shown into the same room; and after a little while were informed that the doctor was busy, and would wait upon them as soon as possible. At the time the attendant addressed them, he placed a number of irons in the fire, which he increased to a considerable size. After the eleventh hour the servant again entered the room, apologized again for the doctor's absence, and turned and paid great attention to the irons that were heating for the purpose of an operation on the patients who had the ague. This was soon whispered from the one to the other. The man had left the room, the doctor came not; and more and more were their attentions directed towards the now red hot irons. Surmise and conjecture had a strong case to play upon the red hot irons were for the use of the ague patients, every one of them in a violent perspiration, and the doctor came not till one o'clock, and the ague fit came not at all. To his inquiries he found all well, and the time had passed, and not one had upon him the symptoms of his complaint. And taking them into another room one by one, with care and caution, and some trifling medicine, he dismissed them, saying that he hoped they would recover without having recourse to any violent remedy. In truth, agitation had excited that apprehension which completely cured them of their disorder.

## BAR-ROOM POLITICIAN.

Here is a capital portrait, from the Cincinnati Farmer, of an idle, lazy, noisy, grog-shop politician and office seeker, "fallen from his high estate" into the degradation of a drunken vagabond, half conscious and half penniless. Hogarth could hardly have painted the picture better.

Peter Brush was in a dilapidated condition—out at elbows, out at knees, out of pockets, out of spirits, and out in the street, an "out and outer" in every respect. He sat upon the curb stone, leaning his head upon his hand, his elbow being placed upon a stepping stone. Mr. Brush had for some time been silent, absorbed in deep thought, which he relieved at intervals by spitting through his teeth, forlornly into the gutter. At length, heaving a deep sigh, he spoke. "They used to tell

me, but not your trust in princes—and I haven't. None of 'em never wanted to borrow nothing of me. Princes! pooh!—but not your trust in politicians—them's their sentiments. There's no two mediums about that. Haven't I been serving my country these five years, like a patriot; going to meetings and buzzing my daylight out, and getting as blue as blazes; haven't I blocked the windows, got licked fifty times, carried I don't know how many black eyes and broken noses, for the good of the commonwealth, and the popularity of our illegal rights, and all for what? Why for nix. If any good has come out of it, the country has put the whole of it in her pocket, and swindled me out of my earnings. I can't get no office! Republics is ungrateful. I didn't want no reward for my services. I only wanted to be took care of, and have nothing to do; and I've only got half nothing to do! Being took care of was the main thing. Republics is ungrateful, I'm swaggared if they ain't!"

"Come with me," said Charley, helping him along. "I'll take care of you. But what made you a politician—haven't you a good trade?"

"Trade! yes; but what's a trade, when a feller's got a soul—a whole soul? Trade! I loved my country, and I wanted an office—I didn't care what, if it was fat and easy. I wanted to take care of my country, and I wanted my country to take care of me. Headwork is the trade I'm made for—talking, that's my line. Talking in the oyster cellars—in the bar-rooms—anywhere. I can talk all day, only stopping for meals, and to wet my whistle. But parties is all alike. I've been all sides—tried 'em, and I know—none of 'em gave me any thing, and I've a mind to knock off and call it half a day."

## BERNARD BLAND.

Bernard Bland lives in a cottage, just under a gray-stone rock; close to the cottage is a neat little shed, and at a little distance a summer arbor in the garden. The rock is gray, the cottage is gray, all look gray together.

When Bernard first came to his cottage, this shed was not built, but only the cottage and summer arbor, and they were painted gray. When he put up the shed, a neighbor came to him and advised him by all means to paint the shed black, and presently brought him some black paint to do it with.

Soon after this, in comes another neighbor with some white paint, and advised him to paint it with that color. So he gave over all thoughts of the first plan, and agreed to follow up the second.

Before the shed was painted, old Gilbert Gay, who had heard all about the matter, made a call at the cottage. Now Gilbert was about one of the wisest men in the parish.

"Bernard Bland," says Gilbert, "the neighbor who advised you to use black paint is an enemy of yours, and therefore do not follow his advice, for he hates you; and the neighbor who tells you to use white paint, is an indulgent friend, therefore think a little before you follow his advice. The council of our dearest friends and our bitterest enemies is sometimes equally unwise. If you paint your shed either black or white, it will be quite out of character with the things around it. Now hearken to me; mix up the white and black paint together, and see what that will do. The black will attract the heat of the sun, and your boards will soon split; the white may look very well for a short time, but it will soon become shabby, and show dirt."

Bernard did so, and found that it made just the color he wanted; just the very gray hue of the rock, the cottage, and the arbor.

"Come," says Bernard to himself, when he had done using the brush, "I see that, though an enemy would make us black as soot, and a friend as white as snow, we may profit by them both, if we only know how to turn their sayings and doings to the best advantage."

"Well, Laura, give me a short sketch of the sermon. Where was the text?"

"I've forgotten—but would you believe it! Mrs. V. wrote that horrid bonnet of hers! I could keep my eyes off of it all meeting time; and Mrs. T. wore a new shawl that must have cost fifty dollars. I wonder her folks don't see the folly of such extravagance—and there was Miss S. with her pelisse—it's astonishing what a want of taste some folks exhibit!"

"Well, if you've forgotten the sermon, you have not the audience; but which preacher do you prefer, this one or Mr. A.?"

"Oh, Mr. A., he's so handsome and so graceful, what an eye, and what a set of teeth he has!"—*Bangor Mechanic and Farmer.*

I never saw a squire get rich by his office.  
I never saw a clean hearth and a drunken wife in the same family.

I never saw a subscriber praise the editor after he had been sued for the paper.

## FRANKLIN SEMINARY.

The Summer Term of the FRANKLIN SEMINARY at New Market, N. H., will commence May 9, 1836. The following branches of education will be taught, viz.—Reading, English, French Grammar, Composition, Rhetoric, Declamation, Ancient and Modern Geography and History, Lessons on the Globes, Arithmetic, Algebra, Geometry, Trigonometry, Astronomy, Surveying, Conic Sections, Topography, Drawing maps of all kinds, Navigation, Mechanics, Optics, Electro Magnetism, Practical Mathematics, Logic, Belles Lettres, Natural History, Experimental and Moral Philosophy, Botany, Chemistry, Geology and Mineralogy, Mensuration on the Sling Rule, Ornamental Drawing and Painting, Vocal Music, Book Keeping, French, Italian and Spanish Languages, Physical Astronomy, including a whole course of Eclipses and Transits.

The School will be furnished with an excellent Philosophical, Chemical, Astronomical and Mathematical Apparatus, an extensive and rare Cabinet of Minerals, Shells, &c. Lectures on various branches of Science delivered by the Principal.

Every exertion will be made to improve the minds of the Students in morals and science, and render the school respectable to a virtuous public.—A Lady highly qualified is employed as Preceptress.

TERMS.—For the Junior Class, \$4 per Quarter; Senior Class, \$5.

All necessary Books can be purchased in this village.

Board in good families as reasonable as in any similar Institution, and accommodations for students to board themselves.

MARGARET EWINS, Preceptress.  
New Market, April 28, 1836.

## TRUSSES.

THE subscriber informs the public and individuals afflicted with HERNIA, or RUPTURE, that he has removed his place of business to the house No. 393 Washington Street, opposite Ave. Place, corner of Temple Avenue, up stairs, entrance in the rear.

This arrangement will enable him to be in constant attendance. Having for more than eighteen years past been engaged in the manufacture and making up of these instruments, and has applied several hundred to persons within the year, and has had an opportunity of seeing a great number of individuals afflicted with the most distressing cases of Rupture, at the Hospital of the Charlestown Almshouse, of

which his father, Deacon Gideon Foster, has been the keeper for more than 22 years—he is now confident he can give every individual relief, who may be disposed to call on him. He has separate apartments for the accommodation of different individuals at the same time, and has every facility for fitting persons—Ladies wishing for any of these instruments will be attended to by Mrs. FOSTER, at their residences—or at the above place, where a room is provided for all those who call. The undersigned, does all his own work himself, and every thing is done in a faithful manner. All individuals can see him alone at any time, at the above place.

Trusses repaired, at the shortest notice.

The undersigned's Trusses have been recommended to the public, one year since, by Dr. J. C. WALKER of this city, and he is permitted to refer to Drs. WALKER and THOMPSON of Charlestown.

J. FREDERIC FOSTER.

May 4.

## BOSTON SCHOOL BOOK DEPOSITORY.

CHARLES J. HENDEE, (Successor to Carter, Hendee & Co.) having made arrangements to continue the business of PUBLISHING and BOOKSELLING, at the Old Stand of C. J. H. & Co., 131 Washington Street, offers to the Trade, Merchants, Teachers, School Committees, and others, the following list of valuable copyright Books, (together with a general assortment of School Books,) on the most favorable terms.

## WORCESTER'S READING BOOKS.

1. A Second Book for Reading and Spelling. Those who have used Mr. Worcester's Primer are aware of his peculiar talents in rendering those usually "dry subjects" interesting to children; and for this reason, his *Second Book* has the same simple and attractive character as the *First*.

2. A Third Book for Reading and Spelling; with a simple Rules and Instructions for availing common readers. We approve of the plan of this Book; it is just such a one as is needed, and we hope it will be adopted in every school in the country. *Boston Evening Gazette.*

3. A Fourth Book for Reading; with Rules and Instructions. This work completes a series of books for teaching children how to read—*The Primer, The Second Book, The Third Book, and The Fourth Book.* In the first three, spelling lessons are given with the reading lessons; but they are omitted in the Fourth Book, because those who are able to read these lessons, need not a dictionary for spelling, and for teaching the meaning of every word which they do not understand. So, as the compiler and the publishers have been able to learn, no one has used the Third Book without being satisfied that the rules and instructions for reading, and for avoiding common errors, are of great utility. They are, therefore, continued in the Fourth Book, and greatly enlarged; and they constitute the principal difference between these and the other school books for reading, which are now in use.

PARLEY'S HISTORIES.

1. The First Book of History, or History on the Basis of Geography, (comprehending the countries of the Western Hemisphere,) with many engravings from original designs, and sixteen maps of the different sections of the United States, and the various countries of the Western Hemisphere, executed in the most beautiful manner, on steel plates. By the author of *Parley's Tales*.

2. The Second Book of History, (comprising the countries of the Eastern Hemisphere,) with many engravings, and sixteen maps on steel plates of the different countries. By the author of *Parley's First Book of History*.

3. The Third Book of History; by the same author, and on the same plan—comprehending Ancient History in connection with Ancient Geography, with maps and many engravings.

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